10

LIFE IN DEATH,

OR

The living Hope of a dying Saint,

HANDLED IN A

SERMON

Preached at the Funeral of that Eminently Vertuous, and Religious Gentle-woman,

Mris. MARY MORLEY,

Late wife to Colonel *Harbert Morley*, Esq; and Daughter to Sr. JOHN TREVOR Knight.

BIBLIOTHECA BODLEIANA

By Zachary Smith, *Minister of the Gospel, and Pastor of the Church at* Glynde *in* Sussex, *Sept.* 18. 1656.

Psal. 116. 15. *Precious in the sight of the Lord is the death of his Saints.*

Prov. 10. 28. *The hope of the righteous shall be gladnesse; but the expectation of the wicked shall perish.*

1 Cor. 15. 19. *If in this life onely we have hope in* Christ, *we are of all men most miserable.*

Folani Syntagma, pag. 342. Mors electis & credentibus non est pro peccatis satisfactio, sed peccati abolitio, & transitus in vitam æternam.

Θεοῦ γὰρ ζῶσι πάντες οἱ κατ' Θεὸν ζώμενοι.

Greg. Nazianzen Orat. 21.

London, Printed by *W. Bentley* for *Andrew Crook*, at the sign of the green *Dragon*, in *Pauls* Church-yard. 1656.

To the Honourable

Sr. JOHN TREVOR Knight,

And to his vertuous Conſort the Lady

ANNE TREVOR;

As alſo to the Honourable Colonel

HARBERT MORLEY Eſq;

HONOURABLE,

Make bold to prefix your names to this plain enſuing Sermon, not that I conceive it worthy of your Patronage, but becauſe none had ſadder hearts than your ſelves at the occaſion of it, nor any Perſons on earth greater Intereſt in, or nearer Relation to that precious Gentle-woman, at whoſe Funeral it was preached. If my heart deceive me not, it's not deſire of vain-glory that makes me willing to publiſh this Sermon; but rather theſe motives: Firſt, a deſire that God may have the glory of the Soveraignty of his grace aſcribed unto him, who can ſo deeply implant his fear in the hearts of his people, that they ſhall never depart from him, and can keep alive thoſe ſparks of heavenly fire, which he caſts into the boſoms of his Children in the midſt of the Sea of worldly encumbrances, or enjoyments. Many waters cannot quench love; a proof whereof was evident in her, ſhe loſt not her firſt love to Chriſt, and his Truth in theſe times of Libertiniſme and Errour; neither did the Cares, or Profits, or Pleaſures, or Honours of the world (whereof ſhe might have her hands full) choke the good ſeed

of Gods word in her, but ſtill ſhe kept the beſt room of her heart free for Chriſt and heavenly things. Many of my reverend brethren have of late years born publick teſtimony to the Truth of Chriſt, I take this occaſion to give in my teſtimony to the Truth of his grace maintained and manifeſted to the laſt in this bleſſed Saint. Though Paul *tells us, that not many wiſe, not many mighty, not many rich, not many Noble are choſen and called, yet one ſuch at leaſt was in this little Pariſh, whiles ſhe continued among us, who gloried more in the Lord, than in riches, or honour, or all worldly enjoyments: and I hope, ſome yet remain among us, looking towards Chriſt and heaven, much provoked thereunto, and bettered by her example. Another motive that induced me hereunto was an earneſt inclination in my ſpirit to teſtifie that honourable reſpect that I did bear towards her. I am not afraid to tell the world, that ſhe was a Gentle-woman, whom I did as much honour, and as highly eſteem as any one living of her ſex and quality, in regard of the vertues and graces which I obſerved ſhining forth in her carriage, whereby ſhe did very much beautifie and adorn her profeſſion of Religion. I find,* Matth.26.13. *that our Saviour takes care that a Memorial of* Maries *Piety & Beneficence towards him in anointing his head and feet with precious Oyntment,* Joh.12.3. *might be publiſhed, and perpetuated in after-ages, and I am much emboldned by that inſtance of Chriſt, to take ſome care that this* Maries *Memorial alſo, (who delighted to ſit at Chriſts feet and hear his word, and who often anointed his head with the ſweet Oyntment of Piety and Devotion, glorifying him as God, and his feet with the Oyntment of Charity and Compaſſion, relieving his poor Members, and ſo miniſtring to Chriſt of her ſubſtance may be publiſhed, and tranſmitted to poſterity. In hope alſo that the Readers hereof may, through the bleſſing of God, be edified, and provoked to walk in the way to eternal life, and follow after righteouſneſſe, ſo as they alſo may have hope in their death: I have adventured to commit this Sermon to publick view, to give people warning, not to go on in*

their

their ſins, leſt they be driven away in their wickedneſſe; nor to content themſelves with the righteouſneſs of the Scribes and Phariſees, leſt they come ſhort of the Kingdom of Heaven; nor to reſt in a bare, groundleſſe, lazie conjectural Hope, leſt their hope make them aſhamed: and exhorting them to uſe all diligence to make their calling and election ſure, by making ſure their intereſt in Chriſt by faith, conſidering that ſuch as are without Chriſt are without hope, Epheſ.2.12. *whereas ſuch as have Chriſt framed in them, have learned a rich and glorious myſtery; Chriſt in us being the hope of glory,* Col.1.27. *For if (with* Paul*) we reſolve & endeavour, that Chriſt ſhall be magnified by us, whether by life, or death, he will be unto us both in life and death advantage,* Phil.1. 20,21. *And when Chriſt who is our life ſhall appear, we ſhall alſo appear with him in glory,* Col. 3.4.

I ſhall not trouble you further with any Apology for my boldneſſe in mentioning your names, and addreſſing my ſelf to you in the Dedication hereof; aſſuring you, it is not with any deſire, or intent to revive, or encreaſe your ſorrow, or aggravate your grief, who had the greateſt ſhare in that great loſſe which we have of late ſuſtained; but rather to aſſwage and allay it, by minding you of that great gain and advantage which ſhe hath gotten by death. Our Saviour tells his Diſciples when comfortleſſe at the thought of his departure from them: If ye loved me, ye would rejoyce, becauſe I go unto the Father, John 14.28. *I know you loved her dearly, as a dutifull Childe to you her Parents, and as a tender affectionate faithfull ſpouſe, and true Chriſtian yoke-fellow to you her Huſband; let your love to her be now expreſſed rather in rejoycing, that ſhe is gone to her heavenly Father, & that ſhe is at reſt in the boſom of her ſpiritual Bridegroom, than in mourning for her departure from you out of this Vale of miſeries; conſidering that to be with Chriſt is far better: and in the preſence of her heavenly relations ſhe may enjoy fulneſſe of bliſſe and pleaſures for ever more.*

If

If the Poet ſpake truth when he ſaid,
Solamen miſeris ſocios habuiſſe doloris;

That it's a comfort to the afflicted to have companions of their grief; you may take ſome comfort in conſidering, you had many, who did ſympathize and condole with you at her death; yea, very many of the Children of Sion *did mourn and make bitter lamentation, ſo that this place was a Bochim,* Judg. 2. 5. *yea, as* Hadadrimmon *in the Valley of* Megiddon, *where the Inhabitants of* Iudah *and* Ieruſalem *mourned for the death of* Ioſiah, *Zach.*12.11. 2 Chron.35.25. *I dare ſay, there hath not been a Gentle-woman living in this County ſo few years, whoſe death hath been more generally bewailed and lamented over all* Suſſex. *But I know, you make uſe of better conſiderations and grounds of comfort than this; And that you are throughly apprehenſive of the Lords hand in this ſad ſtroke, whoſe will hath been done by him in this event, and quiet ſubmiſſion of our wills to his ought to be yielded by us, the examples of* Aaron, *Levit.* 10. 3, 4. *of* Eli, 1 *Sam.*3.18. *of* David, 2 *Sam.*15.26. *and of* Iob 1.21. *are worthy of your obſervation and imitation herein. The Lord knows how to cauſe all things to work together for good unto his people; and he is the God of all comforts, who can comfort you in all your tribulations, and fill your hearts with joy and peace in believing, ſo that you may abound in hope by the power of the Holy Ghoſt; that Chriſt may be in you the hope of glorie; and that his love being ſhed abroad in your hearts by his ſpirit given unto you, you alſo may have hope in your death. Thus prayeth*

Glynde, *October* 4. 1656.

Your Honours
Humbly devoted to ſerve you
in all Goſpel-duties

Zachary Smith.

LIFE in DEATH,

OR

The living hope of a dying Saint.

Proverbs 14.~~34~~ 32.

The righteous hath hope in his death.

IN this verse *Solomon* shews the different state and contrary condition of the righteous and the wicked, (1) of the good and bad; of such as fear God, and such as fear him not, when they come to die: and that in two distinct Propositions.

1. The wicked is driven away in his wickednesse, as Chaffe driven away by the winde. *Ps.*1.4.

2. *The Righteous hath Hope in his Death.*

I shall insist onely upon this latter Proposition, as the Doctrine to be handled at present, and speak something of the former, when we come to make Application.

The Righteous hath hope in his death. *Doctrine*

IN handling this Point these Particulars are to be considered.

1. Who is to be understood by the subject of this Hope here spoken of? [*The Righteous*]

2. What is here affirmed of the *Righteous*? [*hath Hope*] where consider 1. the Nature of this Hope. 2. the Object of it.

3. When, the time of actuating this Grace [*in his Death*]

4. Proofs that it is so.

5. Grounds and Reasons why it is so, and then Apply it.

[*The*

1. *Who?* [*The Righteous*] who is he? The righteous is ſometimes underſtood Civilly, Morally, for one that is juſt in his dealings with men; ſometimes 2. Theologically, for one that orders the whole courſe of his life according to the will of God, which is the rule of righteouſneſſe. So again in a Scripture-ſence, one may be ſaid to be righteous, 1. *Legally*, ſo *Adam* was righteous before the fall, *Eccleſ.*7.29. and Chriſt ſince, a righteous branch, *Jer.*23.5. who fulfilled all righteouſneſſe, and is called the Sun of righteouſneſſe, *Mal.*4.2. but none elſe among the Children of men can be ſaid of themſelves to be perfectly righteous according to the righteouſneſſe of the Law. 2. Evangelically righteous; ſo believers are ſaid to be righteous, in regard of a twofold righteouſneſſe, 1. of Juſtification, 2. of Sanctification, the former by imputation, the latter by infuſion and inchoation, *Rom.*10.4. Chriſt is the end of the Law for righteouſneſſe to every one that believeth, *Rom.*4.5,6. To him that worketh not, but believeth on him that juſtifieth the ungodly, his faith is counted for righteouſneſſe: Even as *David* alſo deſcribeth the bleſſedneſſe of the man unto whom God imputeth righteouſneſſe without works. This is that righteouſneſſe which *Paul* ſo highly eſteemed, and deſired to partake of, *Phil.*3.9. the righteouſneſſe which is of God by faith. Believers are alſo made partakers of inherent righteouſneſſe by the infuſion of ſanctifying Graces into their hearts, and the renuing of the holy Ghoſt, *Act.* 15.9. purifying their hearts by faith; and thus they that were unrighteous may become righteous, 1 *Cor.*6,9,11. Know ye not that the unrighteous ſhall not inherit the Kingdom of God? — And ſuch were ſome of you, but ye are waſhed, but ye are ſanctified, but ye are juſtified in the name of the Lord Jeſus, and by the ſpirit of our God: ſo they are ſaid to be righteous who walk in their unrightnes, *Iſa.* 57.1,2. *Job* 27.5,6. till I die, I will not remove my integrity from me, my righteouſneſſe I hold faſt, & will not let it go, *Tit.*2.12. ſo that by the righteous in the Text we are to underſtand ſuch as believing in Chriſt walk uprightly, doing juſt and righteous things, though imperfectly, 1 *Joh.* 3.7. he that doth righteouſneſſe is righteous, thus *Noah* is ſaid to have been a juſt man, and perfect, or upright in his generation, walking with God, *Gen.*6.9. and God gave him this teſtimony, *Gen.*7.1. Thee have I found righteous before me.

Rom. 3. 10.

What

What? what is here affirmed of the Righteous? [*He hath Hope*] 2.
here consider 1. the nature of Hope; 2ly. the object of his Hope:

Hope in common speech signifies a bare likelyhood, a probable conjecture, a groundlesse fancy, but in scripture phrase an undoubted certainty.

Hope is a patient expectation of the accomplishment of that good whereof we receive assurance by faith, *Rom.*8.24,25. We are saved by hope, but hope that is seen is not hope, for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then doe we with patience waite for it, *Gal.*5.5. we through the spirit waite for the hope of righteousnes by faith

There is the Hope of the Hypocrite, and the hope of the Righteous, *Job.*8.13.14. Bildad tells Job, the hypocrites hope shall perish, whose hope shall be cut off, and whose trust shall be a spiders web. First the object of his hope shall fail him, (*i.e.*) those benefits, blessings, accommodations, and comforts, which he looked for in the Profession of Religion, these shall fail him, and prove false hopes. He shall not enioy the things hoped for. Secondly the Act of his Hope shall fail, his hope shall die, being so long deserted. Hypocrites may be full of hope for a time, but their Hope will deceive them at last; and to lose our Hope is the utmost of Evills, as *Mr. Caryll* well observes on *Job.* 8. 13, 14. All that an hypocrite hopeth for or expects, shall be utterly taken away, and cut off from him, his worldly comforts will be gon, and heavenly comforts will never come, he shall finde, that he hath been in a golden dream, as one that is hungry, who dreames that he is eating, but when he awaketh, his Soul is empty, *Job.* 27.8. What is the Hope of the hypocrite, though he hath gained, when God taketh away his soule? Their hope is a groundlesse fancy, whereby they expect some good, but have no warrant for it, presuming that all is well with them, and that God will take them to himself, and shew them mercy when they die, though they regarded not to take the Lord for their Portion, nor his word for their guide while they lived, a liveleſse lazy conceit, building castles in the aire, casting Anchor among Quicksands, their hope will make them ashamed. 1. *Mr. Caryll on Job.* 8. 13,14. *Sperando perimus.*

There is the Hope of the Righteous, upright, Christian Hope; which is an undoubted expectation of all promised good things to come, being freely given us of God through Jesus Christ. 2.

Heb. 6. 18, 19. that we might have ſtrong conſolation who have fled for Refuge, to lay hold on the hope ſet before us, which Hope we have, as an Anchor of the ſoule, ſure and ſtedfaſt, and which entreth into that within the vaile. [*Hath Hope*] *Tremelius* renders it thus, *Recipit ſe etiam in morte ſua juſtus* with this annotation upon it. *Recipit ſe à malo, adeo vt ne mors quidem ipſa ſit ipſi mala : (i.e.)* He recovers and delivers himſelf from evil; ſo that Death it ſelf cannot be evil or hurtfull to him; ſo *Mr. Cleaver* explains it; The righteous hath not only confidence and good expectation, but refuge and deliverance in greateſt extremities, yea, in the very danger and torment of death it ſelf, yea, then eſpecially, and more than ever at any time before.

The Object of the Righteous perſons Hope is, God himſelf. *Pſ.* 39. 7. And now Lord, what wait I for, my hope is in thee. 1. *Tim.* 1. 1. And Lord Jeſus Chriſt which is our hope. *Ier.* 14. 8. *Ier.* 17. 18. And all thoſe future good things which God hath graciouſly promiſed in his word both for ſoul and body. *Col.* 1. 5. for the hope which is laid up for you in heaven, *verſ.* 27. Chriſt in you the hope of Glory, *Titus* 1 2. In hope of eternall life, which God that cannot lie promiſed before the world began, *Tit.* 3. 7. that being juſtified by his grace, we ſhould be made heirs according to the hope of eternall life. The Hope of a Chriſtian is in another world; no man hath better, ſurer, greater hopes than a Chriſtian: a Worldlings Motto is a *Bird in the hand*, but a Chriſtians, is *ſpero meliora.* I hope for better things. The Philoſopher could ſay, *Tolle cœlum & nullus ero.* Much better and ſurer ground hath a true Chriſtian to reioice in hope of the glory of God, and to glory in tribulation for the hope that is laid up in heaven for him; which hope maketh not aſhamed, *Rom.* 5. 2, 3, 5. *Pro.* 10. 28. The hope of the righteous ſhall be gladnes, but the expectation of the wicked ſhall periſh, yea, when the hope of the wicked ſhall be cut off, then ſhall
1. Pet. 3. the righteous have a vigorous, lively, or a living hope, an hope that ſhall not fail, even in death they have hope of life, and by death they come to be partakers of the object of their Hope, and ſo I
3. When. come to the 3. particular, *When.* The time when the Righteous hath hope, in his [*Death*] in the evil day, in time of greateſt diſconſolation, when friends ſtand weeping and wringing their hands, when ſpeech, ſight, ſenſes, ſtrength fail, when riches will

not

not profit a man, when Phyſicians are of no value, when all Creatures prove miſerable comforters, and when all human helps fail, then is a Chriſtians ſoule full of hope, and may comfortably uſe this motto *ſpero meliora*, though I leave a faire houſe, pleaſant gardens, and loving friends, and deare Relations, yet I hope to enioy and inhabit an houſe not made with hands eternall in the heavens, whoſe builder is God, to dwell with my heavenly father in his Manſion houſe: I hope to enioy better friends, more deare Relations; Communion with ſuch as are of a more holy ſociety: I hope now by death to come unto *Mount Sion*, and unto the *City* of the living *God*, the heavenly *Jeruſalem*, and to an innumerable company of *Angels*. To the Generall Aſſembly and Church of the firſt-born, which are written in heaven, and to God the Iudge of all, and to the ſpirits of juſt men made perfect. And to Jeſus the Mediatour of the New Covenant, *Heb.*12.22,23,24.

To prove that the Righteous (*i.e.*) true beleivers who walke uprightly, following after Righteouſnes) have this Hope in their [*Death*] conſider ſome teſtimonies of ſcripture, and ſome examples. *Iſa.*57.1,2. The righteous periſheth, and no man layeth it to heart, and mercifull men are taken away, none conſidering that the righteous is taken away from the evil to come. He ſhall enter into peace, they ſhall reſt in their beds, each one walking in his uprightnes. Where we have a ſad complaint of the Curſed ſecurity of moſt people, not regarding, nor laying to heart the ſad tokens of Gods diſpleaſure, nor their own danger approaching, threatned by the Lords taking away his righteous ſervants from among them, and ſecondly a Relation of the bleſſed ſecurity, & happy eſtate of Gods people at and after their death, however they may ſeeme to periſh from the earth, yet they are taken away from the evil to come, and enter into peace; *&c.* The Lord in that Scripture gives us a Deſcription and Character of his own people, and of Others, of worldlings that lived among them. 4. *Proofs*

His own people are deſcribed. 1. By their Diſpoſition and behaviour while they live here. 1. Righteous. 2. Mercifull. 3. Walking in uprightnes, as *Micah.* 6.8. 2. By their ſtate and condition at and after [*Death.*] 1. They are taken from the evil to come. 2. They enter into peace. 3. They reſt in their beds. The Deſcription of worldlings and carnall people that lived among them by their

diſpoſition and behaviour, is partly in the end of the former chapter, eagerly and inordinately purſuing worldly profits and ſenſuall pleaſures, preſuming upon long life and plenty, *c.* 56.11, 12. and in the firſt verſe of this chapter, they are ſaid to be inconſiderat, ſenſeleſſe, ſtupid, dead-hearted, not laying things to heart, not regarding to heare the rod, and who hath appointed it, nor to behold the Majeſty of the Lord, when his hand is lifted up. Their Dangerous ſtate and condition, when Gods ſervants are taken away from among them, is there alſo hinted at, its a ſad omen and forerunner of evil coming upon them. That which I ſpecially quoted this foregoing ſcripture for, was to prove, that the Righteous have hope in their death, and here it is cleerely and fully affirmed, that by death they are taken from the evil to come, and enter into a ſtate of bleſſed peace and ſweet ſecurity. Another proofe hereof is Revelation 14. 13. **And I heard a voice from heaven, ſaying unto mee, write, Bleſſed are the dead which die in the Lord, from henceforth, yea, ſaith the ſpirit, that they may reſt from their labours, and their works doe follow them.** This teſtimony John received by a voice from heaven, and therefore its of undoubted truth, and aſſerted by the ſpirit of Truth, that Gods people are in a bleſſed condition after death. Not only ſuch as die for the Lord, who were put to cruell torments, and to ſuffer death by Antichriſtian Perſecutors for not complying with them in their idolatrous worſhip, but ſuch as die in the Lord are bleſſed, *(i.e.)* ſuch as were effectually called unto fellowſhip with Jeſus Chriſt, and united to him by faith as members of his myſticall body, are happy in their death. Death puts a period to all their troubles and labours, and brings them to the enjoyment of reſt and peace, and to receive the reward of their works. Here are no purgatory-torments mentioned to be endured by them after death, but a perfect ceſſation from all labour, and a full enioyment of reſt and bliſſe.

To give inſtance in ſome examples of Gods people, who have had hope in their death; we finde that *Jacob*, when he lay on his Death-bed, profeſſed his hope of ſalvation and enioying a better life, *Gen.* 49.18. I have waited for thy ſalvation, O Lord, ſo *Abel, Enock, Noah, Abraham, Sarah, Heb.* 11. 13. Theſe all died in faith, not having received the promiſes, but having ſeen them afarre off, and were perſwaded of them, and embraced them, and confeſſed

confeſſed that they were ſtrangers on earth, declaring plainly that they expected a better Countrey, that is an heavenly. Thus *Moſes* choſe rather to ſuffer affliction with the people of God, than to enjoy the pleaſure of ſin for a ſeaſon; Eſteeming the reproach of Chriſt greater riches than the treaſures of *Egypt*, for he had reſpect unto the recompence of the reward, —— and endured, as ſeeing him, who is inviſible, *verſ.*25,26,27.

Job's ſpirit was upheld from ſinking into deſpair under all his preſſures, loſſes, and afflictions, and he profeſſeth his hope even in death; Though he ſlay me, yet will I truſt in him, *Job* 13.15. as if he had ſaid, if God ſhould take away my life, yet would I in the midſt of death expect a better life from him: So *David*, Pſal.23.4. Though I walk through the Valley of the ſhadow of death, I will fear no evil. And *Pſal.* 73.26. my fleſh and my heart faileth, but God is the ſtrength of my heart, and my portion for ever; his hope of being received into glory after death, encouraged him to go on in the wayes of righteouſneſſe, whatever afflictions he underwent in his life time. *Paul* in time of his impriſonment at *Rome*, leſt the *Philippians* ſhould be diſcouraged at his ſufferings, profeſſeth his earneſt expectation and hope of ſalvation, and that he was not any way afraid of death, but rather deſirous of it, in regard of the gain and benefit he ſhould reap by it, *Phil.* 1.21. for to me to live is Chriſt, and to die is gain; that is, Chriſt is my life here by grace, and hereafter by glory; he is both the Authour and end of my life, and if I be put to death, that ſhall no way endamage me, but rather bring me great advantage, in regard that thereby I ſhall exchange, and gain Heaven for Earth, and an happy eternal life, for this miſerable and mortal life, and *verſ.*23, I am in a ſtrait betwixt two, having a deſire to depart, and to be with Chriſt, which is far better. And again, 2 *Tim.*4.6,7,8. giving notice of his approaching death, and that the time of his Martyrdom was now at hand, he profeſſeth his hope in his death. —— I am now ready to be offered, and the time of my departure is at hand, I have fought a good fight, I have finiſhed my courſe, I have kept the faith: Henceforth there is laid up for me a Crown of righteouſneſſe, which the Lord the righteous Judge ſhall give me at that day; and not to me onely, but unto them alſo that love his appearing; and again, 1 *Cor.*15.19. If we have hope in Chriſt in this life onely, we are of all men moſt miſerable.

Cy-

Cyprian ſpeaking of the nature of death to believers, ſaith: It is *Janua vitæ, victoria belli, portus maris.* The gate of life, the victory of war, the haven of the Sea: death to Gods people is as the Angel was to *Peter*, to fetch him out of priſon, and ſet him at liberty; *Act.*12.7.&c. and as *Pharaohs* Meſſenger was to *Joſeph* to remove him out of the Dungeon into *Pharaohs* Court, *Gen.*41.14. where he was highly advanced to Honour and Dignity.

The benefits which believers hope to be made partakers of by death, are either ſuch as concern their Souls, or their bodies. The Souls of believers are at their death made perfect in holineſſe, *Heb.*12.23. and brought to the ſpirits of juſt men made perfect. Death aboliſheth ſin and corruption in believers, and brings *finalem gratiam*, the perfection of grace that may make them capable of glorie: as ſin brought death into the World, ſo death drives ſin out of Gods peoples natures, *Rom.*6.7. he that is dead is freed from ſin, there is not ſo much as any remnant of ſin that cleaves to a believing Soul after death, but it is preſented unto Chriſt without ſpot, or wrinkle, void of all ſinfull infirmities. Here the beſt of Gods Saints grone under the burden of their corruptions, 2 *Cor.* 5. 4. and cry out with *Paul*, Rom. 7. 24. O wretched man that I am, who ſhall deliver me from the body of this death! before death the beſt Chriſtians complain, the good that I would, I do not, but the evil that I would not, that I do, *Rom.*7.19. but now after death, the leaſt in the Kingdom of Heaven ſaith, the evil that I would not, I do not, and the good that I would I do: 1. By death they have full diſcharge from all poſſibility of offending God. Death is a looſening to the Children of God; here they are, as it were, tyed to a ſtake, to be baited by Sathan and his inſtruments, death is the breaking of the Chain, and the Soul eſcapeth as a Bird out of the ſnare of the Fowler, as the fire burnt the bonds of the three Children, and ſo procured their liberty, ſo death is a Goal-delivery to the Children of God. That one happy pang which pulls away the Soul from the body, doth alſo pull away ſin, both from the Soul and body: to this purpoſe many of our *Engliſh* Divines have written excellently to comfort the ſurviving friends of deceaſed Saints, & to cure them of the fear of death. So *Polan. Syntagm* 342. *Mors electis & credentibus non eſt pro peccatis ſatisfactio, ſed peccati abolitio, & tranſitus in vitam æternam.* By death believers are freed from

Greenham, Byfield. Hieron. Hilderſam, &c.

from all occaſions of ſin. Temptations to ſin. Power and dominion of it; yea, from all dregs and remainders of ſin. This made the Martyrs ſo willing to endure any kinde of death that Tyranny could deviſe, that they might be rid of their ſinfull bands, and this corruptible burden which preſſeth down the Soul that looks after Chriſt. It was an expreſſion of that excellent Preacher & holy mann, ow with God, Mr. *Marſhal.* The weakeſt Saint in *articulo mortis* hath more grace than *Paul* had in his life time, 1 *Cor.*13.10. And this conſideration ſhould make Chriſtians willing to die, that they may be rid of ſin, and be made perfectly holy. Mr. *Hilderſam* in the cloſe of his 65 Lecture, on *Pſal.* 51. hath a ſolemne Speech worth our ſerious conſideration; which is this: Certainly, he that deſireth not, that ſtriveth not to be willing to die, even upon this ground, becauſe death (and nothing but death,) will perfect the work of mortification in him, hath juſt cauſe to ſuſpect, that there is no truth of ſaving grace in him, no ſenſe of the vile corruption of his nature, it is no bondage to him. *M. Marſhal.*

Another benefit which the Souls of believers partake of by death, is this: They do immediately paſſe into glory, *Phil.* 1. 23. For I am in a ſtrait between two, having a deſire to depart and to be with Chriſt, which is far better. In which words we have *Pauls* ſtrait, and his own inclination expreſſed rather to die than to live here; and the ground of this his deſire; becauſe its far better for the Soul to be with Chriſt, than to abide in the body, where alſo he implies two things in the death of the Saints. 1. There is a diſſolution of the Soul from the body. 2. That there is a conjunction of the Soul with Chriſt. He expected not by death to be utterly extinguiſhed, but tranſlated hence ſome other where; not an annihilation, but a diſſolution, and he makes no intermiſſion of time, or interpoſition of place, between his diſſolution, and his being with his Saviour: he ſpeaks of his being with Chriſt, as the immediater, & certain conſequent of his diſſolution. Death ſhould be to him but as a Portal opening to give him ſpeedy admittance into the preſence of the Lord; in whoſe preſence is fulneſſe of joy, and at whoſe right hand there are pleaſures for evermore. And this he ſpeaks of as a Priviledge, not onely peculiar to himſelf as an Apoſtle, or a Martyr, but common to all true believers, 2 *Cor.* 5. 1, 4, 6, 8. *Heb.* 12. 23. *Luke* 23. 43. *Act.* 7. 59 *Luke* 16. 22. 23, 25. The An-

Angels are miniſtring Spirits attending on them that are Heirs of ſalvation to receive their Souls at death, and to carry them into *Abrahams* boſom, (*i.e.*) a ſtate of reſt and happineſſe, where they are comforted, where they behold the face of God, and ſee him as he is, and know him as they are known of him, 1 *Cor.*13.12. and where they behold Chriſts glory, *Joh.*17.24. ſo that you ſee that death is exceeding gainfull to believers, and that the righteous have hope in their death, that their Souls being made perfect in holineſſe ſhall immediately paſſe into glory, and enjoy reſt, and bliſſe in Communion with Chriſt.

Further, the righteous hath hope in his death, in the behalf of his body, *Pſal.* 16. 9. my fleſh alſo ſhall reſt in hope; that is, as *Aynſworth* renders, and explains it, ſhall dwell in confidence, or abide with hope, (*i.e.*) boldly, ſafely, and ſecurely, meaning that his body ſhould abide, or reſt in the grave, with ſure hope of riſing again from the dead. The bodies of believers, being ſtill united to Chriſt, do reſt in their graves untill the Reſurrection, 1 *Theſ.*4. 14. —— them alſo, which ſleep in Jeſus, will God bring with him, *tanquam membra cum capite.* The grave is but a withdrawing room for the bodies of the Saints, a ſleeping room where they reſt as in their beds, *Iſa* 57.2. *Act.* 7. 60. *Joh.* 11. 11, 13, 1. The bodies of believers after death remain ſtill united to Chriſt, though death cauſe a ſeparation betwixt their Souls and bodies, yet not betwixt Chriſt and their dead bodies. The union wrought in effectual calling is betwixt Chriſt and the believers whole man, and it is an inſeparable, indiſſoluble and eternal union; they are joyned to Chriſt as their husband, 1 *Cor.* 6. 13. the body is not for fornication, but for the Lord, & the Lord for the body, *verſ.*15. know ye not that your bodies are Members of Chriſt, *&c.* Yea, temples of the holy Ghoſt, which is in you, *verſ.*19.20. Yea, the ſpirit of Chriſt dwells in believers, *Rom.*8.9,10,11. *Iob.*6.37,39,40. The Union betwixt Chriſt & believers holds firm in and after death, ſo that their dead aſhes are part of the Members of Chriſt in the grave; & Gods Covenant is ſtill of force with them in the duſt, *Mat.*22.31,32, *&c.*

Conſule Zanch. in 1 Theſ. 4.14.

Mr. Perkins *in his Caſes of Conſcience*, 1. Book, 9. Chap. 3. Sect. *expreſſeth himſelf thus:* —— *There is a myſtical union and conjunction between Chriſt and every believer, and that not onely in regard of Soul, but of body alſo; which being once knit, ſhall never be diſſolved,*

but

but is eternall; whereupon the dying, dead, rotten and conſumed body remaineth ſtill a member of Chriſt, abideth within the Covenant, and is and ſhall be ever a Temple of the holy Ghoſt: and by vertue of their Conjunction with Chriſt ſhall be raiſed to glory at the laſt day.

2. As the Bodies of Beleivers after death remain ſtill united to Chriſt, ſo they reſt in their Graves as in their Beds, they reſt from all labour and toyl, from all trouble and paine, yea, from all the motions of ſin, and drudgery of Sathan: *Muſculus* in *Pſal.* 16.9. *Obſervandum eſt, mortem carnis interpretatur eſſe quietem, non interitum; ergo carni piorum ſepulchrum non eſt fovea, ſed lectulus quieti deſtinatus.* The Bodies of the Saints at Death are only fallen aſleep, *Act.*7.60. We know, that naturall ſleep is not perpetuall, we ſleep and awake again in the morning; ſo its but a certain time that their bodyes ſhall lie at reſt in the Grave, they ſhall be awakened and raiſed again in the morning of the Reſurrection; and again the body being aſleep can eaſily be awakened, and rouſed up by being jogged, or called upon with a loud voice; ſo the dead bodyes of ſaints ſhall be much more eaſily raiſed and awakened by the power of Chriſts voice, *Joh.*5.28. And as ſleep is a great refreſhing to ſicke and weary bodies, ſo that they are more vigorous and lively, when they awake; ſo when beleivers bodies ſhall be awakened out of the ſleep of death, and raiſed out of their Graves, as from their Beds, they ſhall be more active and nimble for God than ever they were before, 1. *Cor.* 15.42,43. it is ſown in corruption, it is raiſed in incorruption, it is ſown in diſhonour, it is raiſed in glory, it is ſown in weaknes, it is raiſed in power. So that the bodies of beleivers after death doe not only reſt in their graves, but they reſt *in Hope*, even in hope of a glorious reſurrection, which is a 3. priviledge of the righteous in their death in regard of their bodies. The Righteous hath hope in his death, that his dead body ſhall be again united to his Soul, and 3. raiſed up in glory, 1. *Cor.* 15.43. Yea, our vile bodies ſhall then be changed, and faſhioned like unto the glorious body of Chriſt, *Phil.*3.21. *Col.*3.4.

The Glory of beleivers bodies at the Reſurrection will appear in theſe 5. particulars.

1. They will be perfect and entire in regard of Parts, limbs, or ſenſes, however they might be maimed or defective before.

2. They will be faire, beautifull and illuſtrious, full of ſplendour and brightnes, what ever blemiſhes or deformityes they were disfigured withall before, *Matth.* 13.43. then ſhall the Righteous ſhine forth as the ſunne in the Kingdom of their Father. The moſt beautifull body on earth is but like Carrion ſullyed with ſmoke and ſoot in reſpect of the glorified body of poor *Lazarus* at that day.

3. They ſhall be immortall *(i.e.)* in ſuch a condition, that they can never die again. This mortall ſhall put on immortallity, and ſo Death ſhall be ſwallowed up in victory, 1. *Cor.* 15.53,54.

4. Incorruptible *(i.e.)* not only free from putrefaction, but alſo from all weaknes both of infirmity and deformity, ſuch as cannot again be corrupted with ſinne. Now our bodies are corruptible, and ſo mutable, ſubject to manifold infirmityes, but then they ſhall be ſtrong and powerfull, 1. *Cor.* 15.42,43. It is ſown in corruption, it is raiſed in incorruption, it is ſown in weakneſſe, it is raiſed in power.

5. Spirituall Bodies, not that our bodies ſhall vaniſh into Ghoſts or ſpirits, but they ſhall be ſo admirably glorifyed and perfected, that they ſhall be able to ſubſiſt without meat, drinke, phyſike, ſleepe, *&c.* wherewith naturall bodies are ſuſtained, *Rev.* 7.16. they ſhall hunger no more, nor thirſt any more, *Matth.* 22.30.

This hope of a glorious Reſurrection of his Body at the latter day comforted and refreſhed *Jobs* ſpirit in the depth of his miſery under Bodily boiles and diſtempers, and all his other preſſures: This was an Article of that Chriſtian faith which he made Confeſſion of *Job* 19.25,26,27.

Thus have I proved and cleared the truth of this Doctrinall Propoſition, viz: The Righteous hath hope in his Death. I ſhall proceed now to lay down ſome Reaſons and Grounds hereof.

Reaſons. 1. *Reaſon.* Becauſe the Lord hath made many rich and precious Promiſes to the Righteous concerning the life to come, as well as for this life, 1. *Tim.* 4.8. Godlines is profitable unto all things, having promiſe of the life that now is, and of that which is to come. Beleivers have heard of future good things promiſed in the Goſpell to be beſtowed upon them after this life, and this is a ground of their hope in death, *Pſal.* 130.5. I wait for the Lord, my Soul doth wait, and in his Word doe I hope. Paul ſpeaking of the fruits of faith and love, which abounded among the Coloſſians,

Coloſſians, mentions a motive whereby they were incited and provoked thereunto, *Col.* 1. 5. for the hope which is laid up for you in heaven *(i.e.)* for thoſe glorious things, which your hope aſſureth you, are laid up for you in heaven; Hope being there taken by a Metonymy for the thing hoped for. But how came they to hope, that there were good things laid up for them in heaven? He ſhews the ground of their hope in the next words to be the Word of God, whereof ye heard before in the word of the truth of the Goſpell, ſo *Titus* 1. 2. In hope of eternall life, which God, that cannot lye, promiſed before the world began, but hath in due time manifeſted his word through preaching. Beleivers are heirs of promiſe, unto whom God being abundantly willing to ſhew the immutability of his Counſell, confirmed it by an oath, that by two immutable things, in which it was impoſſible for God to lye, we might have ſtrong conſolation, who have fled for refuge to lay hold upon the hope ſet before us.

2. *Reaſ.* Becauſe of Chriſts Reſurrection from the dead, 1. *Cor.* 15. 17, 18, 19, 20. if Chriſt be not raiſed, then they alſo which are fallen aſleep in Chriſt are periſhed, if in this life only we have hope in Chriſt, we are of all men moſt miſerable, but now is Chriſt riſen from the dead, and become the firſt fruits of them that ſlept. Chriſts Reſurrection is a pledge of ours: hence *Peters Benediction*, 1. *Pet.* 1. 3. Bleſſed be the God and Father of our Lord Jeſus Chriſt, which according to his abundant mercy hath begotten us again unto a lively hope, by the Reſurrection of Jeſus Chriſt from the dead, *(i.e.)* confirmed in us a living hope, or hope of life in and after death, by the Reſurrection of Jeſus Chriſt, becauſe God raiſed him up, that we might believe and hope in God for our Reſurrection unto Glory, *Verſ.* 21.

3. *Reaſ.* Becauſe of Chriſts Aſcenſion, *Heb.* 6. 19, 20. which hope we have as an Anchor of the Soul both ſure and ſtedfaſt, and which entreth into that within the vail, whither the forerunner is for us entred, even Jeſus. Hope is as the Anchor caſt out of the ſhip on firm ground, when toſſed and driven with winde and waves, this anchor of the Soul is caſt within heaven, though a believer be yet as a ſhip at ſea, toſſed with troubles and temptations in this world, yet all is ſafe, the ſoul is ſure, the anchor of hope being caſt within heaven, taking hold on Chriſt the rocke of our

ſalvation, who is entred, and aſcended into heaven as our fore-runner, to prepare manſions for us, *Joh* 14.2,3.

4. *Reaſ.* Taken from Chriſts Interceſſion, that is another ground of a believers hope in death, *Joh.*17.24. Father I will that they alſo whom thou haſt given me, be with me where I am, that they may behold my Glory which thou haſt given me. Chriſt having prayed that believers may be with him in eternall Glory and happines after death, they have good ground to hope and expect that they ſhall be with him, and behold his Glory, for the Father heareth him alwayes, and never denies him in any ſuit that he makes in the behalf of his People, *Joh.*11.42.

5. *Reaſ.* Becauſe God hath not only delivered up his Son Chriſt to die for them, and to purchaſe life and ſalvation for them, but hath alſo given Chriſt unto them, and revealed and framed him in them, and given them his ſpirit as an earneſt in their hearts, 2. *Cor.* 1.22. whereby God aſſures them that he will pay, as it were, the whole ſum of his promiſes; for an earneſt is as a pledge whereby we confirm a bargain, or a peice of money whereby we aſſure the payment of the whole, the firſt gift therefore of the ſpirit and of life is a pledge of their whole inheritance which they hope to enioy after death; ſo *Epheſ.* 1.13,14. *Col.* 1.27. Chriſt in you the hope of Glory, and *Rom.* 5.5. Hope maketh not aſhamed, becauſe the love of God is ſhed abroad in our hearts by the holy Ghoſt which is given unto us; yea, the experience of Gods goodnes and faithfullnes towards them, which they have had in time of their life, confirmes their hope of obtaining what good things he hath promiſed them after death, *Verſ.*4. experience worketh Hope. So that believers in greateſt ſtraits may argue, as *David* againſt *Goliah* 1. *Sam.* 17.37. The Lord that delivered me out of the *Paw* of the *Lion*, and out of the *Paw* of the *Bear*, he will deliver me out of the hand of this *Philiſtine*, and as *Paul* 2. *Cor.*1.9,10. We had the ſentence of death in our ſelves, that we ſhould not truſt in our ſelves, but in God which raiſeth the dead, who delivered us from ſo great a death, and doth deliver, in whom we truſt that he will yet deliver us.

6. Laſtly, Becauſe of Gods bounty towards others in this life. The Lord beſtows liberal portions of outward bleſſings upon many that regard not to ſerve and honour him, but go on in wayes

of

of Rebellion: wicked men proſper and abound in worldly comforts ſometimes, when good men want them: ſurely then this argueth that he hath reſerved better things in ſtore for his own Children after death, *Pſalm* 31. 19. O how great is thy goodneſſe which thou haſt laid up for them that fear thee! This conſideration *David* made uſe of as a ground to confirm his hope in death of enjoying happineſſe after this life, *Pſal.* 17. 14, 15. the men of the World have their portion in this life, whoſe belly thou filleſt with thy hid treaſure; As for me, I will behold thy face in righteouſneſſe, I ſhall be ſatisfied, when I awake, with thy likeneſſe: he profeſſeth his reſolution to go on in the wayes of God, expecting a gracious, yea, a glorious iſſue out of all his dangers and perſecutions. *q.d.* I will not live wickedly, as they do, but righteouſly, and then I ſhall enjoy thy favour here, and Heaven hereafter; I ſhall view thy face, and ſee thee plainly and perfectly, and ſtand in thy preſence, where is fulneſſe of joy: when I awake (*i.e.*) from the ſleep of death, when I am raiſed out of the duſt, I ſhall be ſatisfied with thy likeneſſe, having thine image upon me, and thy glory fully manifeſted unto me in Heaven, this beatifical Viſion ſhall ſo abundantly ſatiate and ſolace my Soul, that it ſhall ſay, I have enough. So *Pſ* 49. when in death worldly men leave their wealth to others, and are like the beaſts that periſh (*i.e.*) dying without hope of any further happineſſe, yea, in a worſe condition; for death ſhall feed on them, *verſ.* 14. yea, the ſecond death ſhall have power over them, and they ſhall lye in Hell-torments; then ſaith the righteous even under the pangs of death, *verſ.* 15. But God will redeem my Soul from the power of the grave, for he ſhall receive me, *Selah.* Where *Selah* is added, not onely as a bare Muſical Note for raiſing of the voice, *&c.* but it calls for elevation of minde, and more than ordinary attention, pointing at a clear Teſtimony for the immortality of the Soul, and for a better life after this, the hope whereof fills the hearts of the godly with comfort, and triumphant joy, even under the pangs of death. [For he ſhall receive me] whenſoever the fatal hour ſhall come, that body and Soul muſt part, God will receive my ſpirit into Heaven. So again, *Pſal.* 73. 24 26. againſt all the diſcouragements which he met with in the wayes of God, from the preſent proſperity which the wicked enjoyed, and the manifold afflictions that himſelf under-went,

he comforts himſelf in certain hope of eternal life, and being received up into glory; and hereupon reſolves ſtill to follow the conduct and direction of Gods word and ſpirit: Thou ſhalt guide me with thy counſel in this life, and after this life ended, wilt receive me to that glory, which thou haſt promiſed me.

Thus have I made good the truth of the Doctrinal Propoſition. *The righteous hath hope in his death*, and confirmed it by ſhewing you ſeveral grounds and reaſons, and ſhould now come to make application of it; but I deſire firſt to remove one objection that ſeems to lye in the way.

Queſt. If the righteous have ſuch hope in their death, how comes it to paſſe, and why is it that ſome good Chriſtians are ſo fearfull of death, and ſo unwilling to die? Why are they not rather deſirous to die, having ſuch hope of future glory & happineſs?

Anſw. It is true, there may be in the deareſt of Gods Children an unwillingneſſe and fear to die, *Jeremy* petitioned King *Zedekiah*, that he might not be ſent again to the houſe of *Jonathan* the *Scribe*, leſt he ſhould die there, *Jer.* 37. 20. if he were ſhut up cloſe priſoner in that naſty ſtinking Dungeon: ſo our Saviour forewarning *Peter* of the manner of his death, tells him, he ſhould be carried whither he would not, *Joh.* 21. 18. and ſome of the Martyrs have ſometimes found fear and unwillingneſſe in themſelves to die. *Latymer* in a Letter to *B. Ridley* writes thus: Pray for me, I ſay, pray for me, for I am ſometimes ſo fearfull, that I would creep into a Mous-hole, *&c.* as *Lot* lingred, when God would take him out of *Sodom*, ſo there is ſome backwardneſſe and unwillingneſſe in the Saints of God to leave this world, and to die. And the reaſons of it may be, 1. Death cauſeth a parting of two moſt dear, inward, and ancient friends; the diſſolution of Soul and body one from the other is unpleaſing to nature, old friends are loath to part: when *David* and *Jonathan* were to depart one from another; O how grievous was their parting, 1 *Sam.* 20. 41. But the Soul and body have been more inward and ancient friends than *Jonathan* and *David* were no marvel therefore though they part ſo unwillingly. The untying of the Marriage-knot between Soul and body is unwelcome to nature, though grace may bid it welcome, which ſuggeſts another reaſon. 2. The beſt of Gods Children believe but in part, and are not perfectly

ſectly rid of ſin and corruption till death. They have fleſh remaining in them as well as ſpirit, *Gal.* 5 17. and though the ſpirit be willing, yet the fleſh is weak, *Matth.* 26. 41. The ſpirit ſaith to death as to Chriſt, Come but the fleſh ſaith, Go; The fleſh ſaith, its good being here; though the ſpirit ſaith, its better being in Heaven: and it may be, believers do not ſtir up their graces, nor read over their Evidences, nor conſider ſeriouſly of their Priviledges by, and after death. Yet laſtly, I anſwer, Though there be ſome unwillingneſſe in the beſt to die, yet they know, it is their fault and ſin to be unwilling; and they chide themſelves for it, and overcome this unwillingneſſe in the end; many who in their life-time have ſeemed unwilling to die, and afraid of death, yet when it hath come to the point, have been ſuddenly ſtrengthened beyond expectation, willingly and cheerfully to lay down their heads on the block; yea, to yield up their bodies to the flames, and have bid death welcome, though it hath ſeized upon them with inſtruments of cruelty, and tormenting pains; as old *Hilarion* encouraged himſelf to die, *Egredere, anima mea, noli timere*; go forth, O my Soul, be not afraid to die. However, though ſome let the *aqua vitæ* Bottle hang by, and uſe it not when a qualm comes, yet ſuch as actuate their faith and renue their repentance dayly, and exerciſe themſelves in having a good conſcience, may rejoyce in hope of the glory of God, and be above diſmaying fears, though they walk in the Valley of the ſhadow of death.

I haſten now to the Application of the Doctrine; ſeeing *the Righteous have Hope in their Death.*

The uſes hereof may be of 1. *Confutation.* 2. *Information.* 3. *Examination.* 4. *Exhortation.*

Uſe 1. Of *Confutation*, of that groſſe curſed opinion of the *Mortaliſts*, who deny the immortality of the Soul, & hold that mans Soul dies with the body, & that whole man is a compound wholly mortal; and that the preſent going of the Soul to Heaven, or Hell, is a meer fiction; with much more ſuch unſavoury ſtuffe, which hath been publiſhed of late, better becoming Profeſſours of Epicuriſme, than of Chriſtianity: whereas the Scripture teacheth us, that the Soul of Man is the ſpirit of life, breathed in by God, and made immortal; that it cannot die at the ſeparation from the body, *Geneſ.* 2. 7. *Matth.* 10 28. And that the ſpirits of believers and juſt men *Uſe* 1.

in

in their ſeparation from their bodies paſſe immediately to Heaven, to be and live with the Lord, *Math.*22.32. 2 *Cor.*5.4,8. *Phil.*1. 23. In that 22. of *Matth.* 31, 32. Chriſt proves againſt the *Sadduces*, the Reſurrection of the body, by an argument drawn from the immortality of the Soul, and maintains it, that *Abraham*, *Iſaac*, and *Jacob* were then living in regard of their Souls, though their bodies were in the duſt. They, whoſe God the Lord is, muſt needs be in being and living: But the Lord ſaid long after their death, *Exod.*3.6. *I am the God of* Abraham, *the God of* Iſaac, *and the God of Jacob*: It is well obſerved in our *Engliſh* Annotations, on *Math.* 22. 32. He doth not ſay, *the Lord of* Abraham, for he is Lord of liveleſſe things alſo, *Math.*11.25. the Lord of Heaven and Earth; but *the God* of *Abraham*, *i. e.* in Covenant with him. Now ſeeing this Covenant of God was with the bodies of theſe three Patriarcks, as well as with their Souls, as appears by their Circumciſion, it follows, that as their Souls were then alive, ſo their bodies muſt needs be raiſed from the dead, and be made eternally happy. Mr. *Burroughs* in the beginning of his *Goſpel-Converſation* notes, that *Phil.* 1.23. *is a notable Scripture to prove the immortality of the Soul, for certainly if the Soul did die with the body, it could not have been better for* Paul *to have been dead than to live, it were better that* Paul *had lived even to the day of Judgement, than to have died, and ſo to be nothing, and turned into duſt; but he ſaith, that when he died, he ſhould be with Chriſt, which was better for him: therefore he knew the Soul doth not die with the body.*

So *Zanchy* obſerves two arguments in that deſire, or wiſh of *Paul*, *Phil.*1.23. to prove the immortality of the Soul. 1. in that expreſſion *to depart, be diſſolved, or looſed*; Death is no deſtruction, but a diſſolution onely, or taking aſunder the parts of which we are compoſed, that is a ſeparation of the Soul from the body. *Solutio a corpore declarat animam eſſe ſubſtantiam per ſe ſubſiſtentem.* 2. *to be with Chriſt*; which cannot be, unleſſe the Soul be a ſubſtance, ſubſiſting by it ſelf, *Animæ ſanctorum exutæ corporibus migrant in cœlum & ſunt cum Chriſto.*

So *Pſal.* 49. 15. is a clear teſtimony for the immortality of the Soul, and for a better life after this; without which aſſurance we might ſay with the Apoſtle in the language of *Epicures*, 1 Cor. 15. 32. *Let us eat and drink, for to morrow we die*, which Athieſtical

ſpeech

ſpeech of theirs the Apoſtle reproves in the words following, and fully confutes their Opinion in that chapter.

Of *Information* in 2. Branches.

2. *Uſe.*

1. It informes us of the *Gaine of Godlines*, if the Righteous have ſuch hope in their death, then ſurely the myſtery of Chriſtianity is a moſt rich and gainfull Profeſſion, if it be followed and improved by us aright, 1. *Tim.*4.8 *Godlines is profitable unto all things, having the promiſe of the life that now is, and of that which is to come: ſo* 1. *Tim.*6.6,7. *Godlines with contentment is great gain.* Death will plunder and bereave us of all our worldly gain, and prove a trapdore to let our ſoules drop down into hell, if we have buſied our ſelves in the purſuit of worldly riches, with the neglect of godlines, as the Apoſtle ſhews, *verſ.*9.10. and therefore he calls off *Timothy*, from following after worldly gain too greedily; yea, he bids him *flee theſe things*, and exhorts him to *follow after Righteouſnes, Godlines —— that ſo he may lay hold on eternall life*, *verſ.*11.12. and *Paul* tells us *Phil.*1.21. *for to me to live is Chriſt, and to die is gain.* Death is gainfull to ſuch as live to Chriſt, ſo *Solomon Prov.*11.4. ſhewes us what is more profitable and gainfull than *Riches*, namely *Righteouſneſſe*, and when and alſo wherein it will appeare ſo, even *in the day of wrath*, and houre of death, when riches will not profit, then Righteouſnes will ſtand us in greateſt ſteed, and prove moſt advantagious to us. *Riches profit not in the day of wrath, but Righteouſnes deliverеth from death.* Death is the King of terrours, Hells ſtalking horſe; the feare of it keeps men in bondage, moſt men look upon it as their greateſt enemy, not to be reſiſted nor avoided by them. But now Righteouſnes delivers from it: The righteous hath a wonderfull victory over it, and receives wonderfull gain by it, as I have ſhewed at large before, therefore *Righteouſnes is better than Riches.*

2. I haſten now to the 2. *Branch of the uſe of Information*, which is to ſhew us the truth of that *Proverb. The Righteous is more excellent then his neighbour*, *Pro.*12.26. and wherein it doth appeare viz: in this, that the Righteous hath hope in his death. *Pſal.*37.37. *Mark the perfect man, and behold the upright, for the end of that man is peace.* However the wicked and ungodly may vilify and deſpiſe Gods people, counting them as the filth of the world, and the off-ſcouring of all things, while they live, thinking meanely of them,

them, as a company of ſilly fooles and mad men; yea, ſpeaking evil of them, becauſe they will not run with them to the ſame exceſſe of riot: yet when believers come to die, then it will appeare that they are the excellent of the earth, in ſo much that even *Balaam* wiſhed that he might *die the death of the Righteous, and let my laſt end be like his, Numb.*23.10. Yea, as the ſaints are the moſt precious and excellent in the account of God, while they live, ſo that he reckons them as his *Jewells, and peculiar treaſure*, ſo alſo *their death is precious in the ſight of the Lord, Pſal.*116.15. But as for the wicked it is not ſo with them, *Pſal.*34.21. *Evil ſhall ſlay the wicked (i.e.)* they ſhall periſh in their ſins; the vulgar Latin tranſlates it, *Mors peccatorum peſſima*, the death of ſinners and wicked men is worſt of all, and *Bellarmin* gloſſing upon it gives this reaſon, *quia initium erit cruciatuum æternorum*, becauſe death to wicked men is the beginning of eternall torments, an inlett to endleſſe woe and miſery. However for a while wicked men may ſeeme to flouriſh as the green Bay tree, and the proud may be counted happy; they that worke wickednes may be ſet up, and they that tempt God may be even delivered, yet there will come a time *when the Lord will make up his Jewells, and then we ſhall diſcern between the righteous and the wicked, between him that ſerveth God, and him that ſerveth him not. Yea, the day cometh that ſhall burn as an oven, and all the proud, and all that doe wickedly ſhall be ſtubble. But unto you that fear my name ſhall the Sun of Righteouſneſſe ariſe with healing in his wings, Mal.*3.17,18. *Chap.*4.1,2. *David* having in the firſt *Pſalme* deſcribed the Righteous by his Properties, and mentioned ſome of his Priviledges, and pronounced him bleſſed, puts a difference *verſ.*4. &c. between the righteous and the wicked, and tells us the ungodly are not ſo, but are like the Chaffe, which the winde drives away, and as *Solomon* tells us in the words before my Text, the wicked is driven away in his wickednes: Having conſidered the ſtate of the righteous in his death, and ſhewn it to be very hopefull and comfortable, that it may more fully appear that the righteous is more excellent than his neighbour, viz. his wicked neighbour that is ſet ſo neer him in the Text, let us a little conſider what becomes of him at his death, what is ſaid of him here. [*He is driven away*,] thruſt at, chaſed as chaffe before the winde. Here let us enquire into theſe, 4 particulars,

1. the

1. the manner how, 2. the place whence, and from what he is driven 3. whither, 4. by whom he is driven, by what Drivers.

How is the wicked driven away? 1. ſuddenly, 2. violently, 3. deſperately. Firſt ſuddenly and unexpectedly, *Pſal.* 73. 18, 19. ſurely thou didſt ſet them in ſlippery places, thou caſtedſt them down into deſtruction, how are they brought into Deſolation as in a moment! they are utterly conſumed with terrours, *Job* 21.13. in a moment they goe down to the grave.

Secondly violently, forcibly againſt his will, *Job* 27. 20, 21. Terrours take hold on him as waters, a tempeſt ſtealeth him away, in the night the eaſt winde carrieth him away, and he departeth, and as a ſtorm hurleth him out of his place, the troubles and terrours which befall wicked men at their death are here ſet out by ſimilitudes taken from a deluge of waters, or ſtorm of winde, which come ſuddenly, and prevaile irreſiſtibly, overturn all in their way, like a whirle-winde. Death takes them away ſuddenly, ſpite in their teeth, *Luk.* 12.20. Thou foole this night ſhall thy Soul be required of thee, *Eccleſ.* 9.12. as fiſhes that are taken in an evil net, and as the birds that are caught in the ſnare, ſo are the ſons of men ſnared in an evil time, when it falleth ſuddenly upon them.

Thirdly, deſperately driven away in his wickednes, dying either in the act of ſin, or under the guilt and bondage of ſin, *Joh.* 8.21. it was a dreadfull doome threatned by our ſaviour againſt the unbelieving Jewes, ye ſhall die in your ſins, its better to die in a ditch, or in priſon, or on the gallowes, than to die in ſin: to be driven away in ones wickednes, is a deſperate driving away; to die without hope, oppoſite to the righteous mans caſe in his death, *Prov.* 11.7. *when a wicked man dieth his expectation ſhall periſh, and the hope of unjuſt men periſheth, (i.e.)* his affection of hope, and happines hoped for, and ſtrongeſt meanes to attain to his hope, ſhall end with his life, and die at his death, and vaniſh away at the time of his deſtruction. So *Job* 8.13,14. Thus for the manner *how* the wicked is driven away.

Secondly, *from whence and from what?* He is driven from all earthly friends, Comforts, enjoyments, hopes, habitation, *Iob* 18. 14. *his confidence ſhall be rooted out of his Tabernacle, and it ſhall bring him to the King of terrours, verſ.* 18. *he ſhall be driven*

from light into darkneſſe, and chaſed out of the world, from all meanes of Grace, *Eccleſ.*9 10. from all further ſociety with Gods people; yea, from Gods gracious preſence and protection, 2. *Theſſ.* 1. 9.

3. *Whither?* into darknes, his body into the ſlimy valley, into the pit of corruption, and his Soul into the pit of deſtruction, *Pſal.*9. 17. *the wicked ſhall be turned into hell, and all the nations that forget God.* Death to wicked men is Hells pale ſtalking-horſe; or the Rider on that pale horſe, with whom Hell followed after, *Rev.* 6. 8.

4. *By what Drivers?* By ſword, diſeaſes, Death, ſinne, ſathan, &c. The Prophet *Ezekiel* denouncing Gods vengeance againſt the *Ammonites*, *Moabites* and other Enemyes for their inſolency and inſulting over the Jews in their Calamity, ſaith *Ezek.*35.6. *Blond ſhall purſue thee, ſith thou haſt not hated blond, blond ſhall purſue thee*, as *Abels* bloud purſued *Cain* with *Hue* and *Cry* for vengeance, *Prov.*13.21. *Evill purſueth ſinners*; *Pro.*11.19. *As righteouſnes tendeth to life, ſo he that purſueth evil, purſueth it to his own death*, 2. *Pet.*2.1. wicked men, eagerly purſuing their own luſts, bring upon themſelves *ſwift deſtruction.* The Pſalmiſt ſpeaks of a *driving Angel*, that ſhall chaſe and purſue wicked men. *Pſal* 35. 5, 6. *let them be as the Chaffe before the winde, and let the Angel of the Lord chaſe them*; —— *yea, let the Angel of the Lord perſecute them.* Thus you ſee there want not *Drivers* to chaſe away the wicked out of the world, and to hurry them into the pit of deſtruction, whereby the ſecond branch of the Uſe of Information hath been fully and cleerely made good, *that the Righteous is more excellent than his Neighbour.* Death is ſo far from putting an end to the miſeries of wicked men, that its the beginning of their ſorrowes, an entrance into endleſſe woe and miſery; it puts an end to their joyes and troubles too in this world, but it brings them to a world of everlaſting troubles, *Revel.*2.23. *they ſhall be killed with death.* Death is killing to the wicked; but its *mors vitalis*, quickning, curing, and very gainfull to the Godly, it puts them into poſſeſſion of eternall life, *the Righteous hath hope in his death.* Therefore let none be diſcouraged from the wayes of God, becauſe of the flowriſhing of the wicked, or the troubles and afflictions of the righteous in this life: let them not fret, nor envy at the proſperity

of

of the ungodly; nor repine at their own preſent adverſity, but wait patiently on the Lord, and humble themſelves under his potent hand, and he will exalt them in due time, *Iſa.*3.10. *ſay to the righteous, that it ſhall be well with him; for they ſhall eat the fruit of their doings, woe unto the wicked, it ſhall be ill with him, for the reward of his hands ſhall be given him.* I ſhall add a word of counſel to them before I proceed, and it ſhall be ſuch as *Daniel* gave to *Nebuchadnezzar*; after he had conſidered of his dream, and given the interpretation; *that they ſhall drive thee from men, and thy dwelling ſhall be with the beaſts of the field*, Dan. 4. 25. he adviſeth him in theſe words, *verſ.* 27. *wherefore, O King, let my counſel be acceptable to thee, and break off thy ſins by righteouſneſſe, and thine iniquities by ſhewing mercy to the poor, if it may be a lengthning of thy tranquillity.* So ſay I, that ye may not be driven away in your wickedneſſe from men by death, and that your dwelling may not be with worſe company than the beaſts of the field, even with Devils in Hell, let my counſel be acceptable to you; Drive away your ſins, and Sathans ſuggeſtions, as *Abraham* did the Birds & Fowles from his Sacrifices, *Gen.*15.11. yea, ferret out and chaſe away all your luſts, thoſe factors for Sathan out of your hearts, as our Saviour drove all thoſe Chap-men out of the Temple, *Ioh.* 2.15. or in the words of *Ezekiel*, cap.18.30,31. *Repent and turn your ſelves from all your tranſgreſſions, ſo iniquity ſhall not be your ruine; caſt away from you all your tranſgreſſions whereby you have tranſgreſſed — for why will ye die?* Yea, why will ye die without hope, by dying in ſin? *The Lord hath no pleaſure in the death of him that dieth, wherefore turn your ſelves, and live ye*; there is yet hope in *Iſrael* concerning the Remiſſion of your ſins, and the ſalvation of your Souls, if ye harden not your hearts, but hearken to the Lords voice, whiles it is called to day. But leſt any that ſeem to be righteous in their own eyes, and full of hopes, ſhould be deceived, and fruſtrated of their expectation when they come to die, it will be requiſite that we proceed to another Uſe.

3. Uſe. *Of Tryal, and Examination, both of our Hope and of our Righteouſneſſe.* Moſt men feed themſelves with Hope now while they are at eaſe, in health, and while they live peaceably and ſecurely; but its an harder thing to have hope in our death when we come to die, when our conſciences are awakened, and our ſins Uſe.3.

with all their aggravations come freſh into our mindes, then many are full of perplexity, and horrour, as Pope *Adrian*, who cried out *Animula vagula, blandula, qua nunc abibis in loca?* Ah poor ſilly Soul whither art thou now going? and that Emperour, *Dubius vixi, anxius morior, neſcio quo vadam.* I lived doubting, I die perplexed, and know not what will become of me after death. But there may be carnal preſumption, or a meer groundleſſe conjecture which ſome may be miſtaken in, as if it were true ſound hope. Therefore try,

Trials. 1. Haſt ever been *hopeleſſe* in thy life, and in a deſpairing condition in thy ſelf, in regard of thy ſin and miſery? Wert ever convinced of thy corrupt and curſed eſtate by reaſon of ſin; and of the inſufficiency of all thy own duties and performances; and how helpleſſe all Creatures will be found towards thy relief? *Rom.* 7. 9,10, 11. Paul *was alive without the Law once, but when the Commandment came, ſin revived, and* Paul *died*, &c. He thought himſelf in a good condition, and had hope in himſelf, before the Law was brought home to his conſcience; he knew not his malady, but thought himſelf fiſh-whole, and in a ſafe way, though he purſued his luſts, till he was ſpiritually inlightned, and ſaw that the Law of God forbids and condemnes luſt, and the firſt motions of evil concupiſcence: Haſt thou been throughly convinced and humbled, ſo as to diſclaim and *renounce all confidence in the fleſh? as* Phil. 3. 3. haſt thou laid thy mouth in the duſt? *Lam.* 3. 26, 29. *It is good that a man ſhould both hope, and quietly wait for the ſalvation of the Lord*; but the way hereunto is *by ſitting alone and keeping ſilence, and by putting* his mouth in the duſt, *he putteth his mouth in the duſt, if ſo be there may be hope.* Gracious hope is ſeated in a broken heart.

2. *Is Chriſt in you?* Col. 1. 27. *Chriſt in you the hope of glorie*, while people are *without Chriſt, they are without hope*, Epheſ. 2. 12. *Is Chriſt thy life?* The principle of thy life? The pattern of thy life; the ſcope and end of thy life? If ſo; thou mayeſt well hope *to appear with him in glorie*, Col 3. 4.

3. Art thou *Evangelically righteous*, walking in thy uprightneſſe and integrity; following after righteouſneſſe, Godlineſſe —— having reſpect to all Gods Commandments? Without which, thou mayeſt come ſhort of laying hold of eternal life, 1 *Tim.* 6. 11, 12.

12. *Pſalm* 15. *Iſa.* 33. 15, 16, 17. *he that walketh righteouſly, and ſpeaketh uprightly —— he ſhall dwell on high —— thine eyes ſhall ſee the King in his beauty.* Its onely the righteous, who hath hope in his death, its called *the hope of righteouſneſſe, every one that hath this hope purifieth himſelf.*

4. Doſt thou *patiently wait for* what thou hopeſt to enjoy? *Rom.* 8.25. *if we hope for what we ſee not, then do we with patience wait for it:* as faith is the Root of Hope, ſo patience is the fruit of it. Its the nature of hope to breed patience; if we hope for life hereafter, we muſt be patient, till we poſſeſſe it. *Hope is a grace of God whereby we expect good to come, patiently waiting till it come, or a certain expectation of eternal life with patience.* The Merchant in hope of gain endures the water. The husbandman in hope of a plentifull Crop at Harveſt endures the cold and the wet. He waiteth, and hath long patience for it, *Iam.* 5. 7, 8. *Iob* 14. 14. *all the dayes of my appointed time will I wait, till my change come*, Heb. 10. 34, 36. The Chriſtian Jews *took joyfully the ſpoiling of their goods, knowing in themſelves that in Heaven they had a better, and an enduring ſubſtance*, and the Apoſtle tells them, *they had need of patience, that after they had done the will of God, they might receive the promiſe*, Rom. 12. 12. *ſuch as rejoyce in hope, are patient in tribulation.*

5. *Is thy hope lively, active, vigorous* to put thee upon mortifying thy corruptions, purifying thy heart and life? Doth it produce Goſpel-fruits, and provoke thee to be *zealous of good works?* 1 *Pet.* 1. 3. its called a *lively hope*, or a *living hope, every one that hath this hope purifieth himſelf, even as he is pure*, 1 *Joh.* 3. 3. All that rightly hope for ſalvation by Chriſt, beſides the righteouſneſſe imputed by God, ſeek to be inherently holy, *Col.* 1. 5, 6. *for the hope which is laid up for you in Heaven, whereof ye heard before in the Goſpel, —— which bringeth forth fruit in you*, &c. *verſ.* 27. 28. So *Col.* 3. 1, 2, 4, 5 from the conſideration of their hope of future glory with Chriſt, he exhorts them to heavenly mindedneſſe, and to mortify their earthly Members, *&c.* So *Titus* 2. 11, 12, 13, 14. *The grace of God teacheth us that denying ungodlineſſe, and worldly luſts, we ſhould live ſoberly, righteouſly, and godly in this preſent World, looking for that bleſſed hope*, &c. Try by theſe marks whether your hope be ſuch as will not make you aſhamed, but ſtand you

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in ſtead to afford you comfort in the hour of death, or whether you be in the number of thoſe that are in danger of being driven away in their wickedneſſe, and ſo apply comfort, or terrour accordingly, but I muſt haſten to one Uſe more, and ſo conclude.

4. *Uſe.* Of *Exhortation*, in 2. Branches.

1. To the ſurviving friends and relations of dying and deceaſed Saints, to moderate their grief and ſorrow for their Chriſtian friends when they die, ſeeing the righteous hath hope in his death, and by death is made partaker of ſo many priviledges, and enjoyes the poſſeſſion of what we yet deſire and hope for; *let not Chriſtians ſorrow as men without hope, for them which are aſleep in Jeſus*, 1 *Theſ.* 4. 13, 14. He forbids not Chriſtian ſorrow for the dead, but Heatheniſh; not moderate, but exceſſive and immoderate, either in reſpect of time, or meaſure of our grief; *we may water our Plants for our deceaſed friends* (as one expreſſeth it,) *but not drown them.* It is good that we ſhould lay to heart the death of the righteous, and take notice of Gods hand in it, and our loſſe and danger thereby, ſo as to mourn and be affected with ſorrow for it; the Lord blames them for their ſtupidity and regardleſneſſe, who laid it not to heart when the righteous were taken away, *Iſa.* 57. 1. but we ſhould not ſuffer our hearts to be overwhelmed with grief; but moderate our ſorrow, conſidering their gain and benefit by death; they *are taken away from evil to come, and enter into peace.* Our Saviour, perceiving the hearts of his Diſciples ſadded at the thoughts of his departure from them, tells them, *Joh.* 14. 28. *if ye loved me ye would rejoyce, becauſe I go unto the Father.* See how *David* moderated and aſſwaged his grief and ſorrow, when he underſtood that his Childe was dead, by conſidering that God had now revealed his will by his work, whereunto his people muſt patiently ſubmit their wills; and that it would be bootleſſe, and in vain for him to afflict his Soul further with grief in regard of his Childe, whom he could not reſtore to life, being now dead: and further he conſidered his own mortality, and his Childes happy eſtate by death, which *David* alſo comforted himſelf in hope of attaining unto. *I ſhall go to him*, &c. Conſider how willing and ready *Barzillai* was to part with *Chimham*, and glad to have him preferred in the Court of King *David*, 2 *Sam.* 19. 37. and ſhall not we be content and willing to part with our deareſt friends

2 *Sam.* 12. 23.

friends and relations for their good, when the King of Heaven ſends for them to live in his Court, and to ſtand in his preſence? where is fulneſſe of joy, and pleaſures for ever more?

The 2. Branch of this Uſe of *Exhortation* is of more general concernment; to exhort all, ſo to redeem their time, and to improve their talents whileſt they live, that they may have hope in their death; and that their hope may not be cut off, and make them aſhamed; to this purpoſe obſerve and practiſe theſe 8. Directions.

1. *Renounce all confidence in the fleſh*, and lay your mouths in the duſt; ſit alone, conſider your wayes, look into the glaſſe of the Law to diſcover and take a view of your ſpiritual ſpots, blemiſhes, and deformities, ſo as to loath and abhorre your ſelves, yea, to deſpair in your ſelves, by reaſon of your ſin and miſery, *Lam.* 3. 28. 29.

2. *Cloſe in with Chriſt*, get intereſt in him by faith, *Col.* 1. 27. *Chriſt in you the hope of glory*, but *without Chriſt without hope*, Eph. 2. 12. *Fides eſt fundamentum ſpei.* Faith is the foundation of true hope, *Gal* 5. 5 *John* 11. 25, 26. *Jeſus ſaid unto* Martha, *I am the Reſurrection, and the life, he that believeth in me, though he were dead, yet ſhall he live; and whoſoever liveth, and believeth in me ſhall never die.*

3. *Renue thy repentance dayly*, 1 Joh. 3. 3. *Every one that hath this hope muſt purifie himſelf*, they that *hope to appear with Chriſt in glory, muſt mortifie their earthly Members*, Col. 3. 4, 5. Die dayly to ſin leſt thou die in ſin, and ſo periſh for ever. *The wicked is driven away in his wickedneſſe*: ſuch as *look for that bleſſed hope muſt deny ungodlineſſe*, Tit. 2. 12, 13. ſin deadens and deſtroyes hope.

4. *Follow after righteouſneſſe*, 1 Tim. 4. 8 6. 11, 12. *ſeek righteouſneſſe — it may be, ye ſhall be hid in the day of the Lords wrath*, *Zeph.* 2. 3. ſaving hope is called the *hope of righteouſneſſe*, Gal. 5. 5. Walk uprightly, *Iſa.* 57. 2. *Add to your faith vertue* &c. *for ſo an entrance ſhall be miniſtred to you abundantly into the everlaſting Kingdom of our Lord and Saviour* Jeſus Chriſt, 2 Pet. 1. 5 11. *Be abundant in the work of the Lord, for as much as you know that your labour is not in vain in the Lord*, 1 Cor. 15. Ult. This conſideration afforded ſuccour and relief to the drooping ſpirit of *Hezekiah*, when he received the ſentence of death from the Lord againſt

himself, that *he had walked before the Lord in truth, and done that which was good in his sight*, Isa. 38.3.

5. *Sit loose from the World in your hearts and affections*, and be heavenly-minded, having your conversation in Heaven. *Paul* tells the *Philippians that their end is destruction who minde earthly things, and they that look for the Saviour, the Lord* Jesus Christ, *to come from Heaven to change their vile bodies, and that they may be fashioned like unto his glorious body, have their conversation in Heaven*, Phil 3.19. 20,21. So 1 *Tim* 6.8,9,10,11. directing them how to lay *hold on eternal life*, he adviseth them to moderate their affections towards the good things of the World; and to be content with necessaries, because of the danger of covetousnesse, and inordinate desire of riches, whereby men have been *drowned in destruction and perdition, and have pierced themselves through with many sorrowes.*

6. *Be well grounded in the knowledge of the Scriptures*, Joh. 5.39. Col. 3.16. Psal. 130 5. *I wait for the Lord, my Soul doth wait, and in his word do I hope.* Study the Promises, the Tenour of them, and to whom they are made, that so thou mayest *be ready to give a reason of the hope that is in thee*, 1 Pet 3.15.

7. *Labour for a patient submissive frame of spirit in every condition*, to undergo what he inflicts, and to wait his leisure, for deliverance out of all straits, *Heb.* 10. 36. *ye have need of patience, that after ye have done the will of God, ye may inherit the promises*, they that would *rejoyce in hope must be patient in tribulation*, Rom. 12.12. Rom. 8.25.

7. *Lastly be much in prayer unto the Lord, who is the God of hope, that ye may abound in hope, through the power of the holy Ghost*, Rom. 15.13. *and that your hearts may be filled with all joy and peace in believing*: and that you may be made partakers of the righteousnesse of God, both imputed unto justification, and infused by his spirit unto sanctification, that as becometh Trees of righteousnesse of the Lords planting, ye may be filled with fruits of righteousnesse, which are by Jesus Christ unto the glory and praise of God; so shall ye have hope in your death, and lay hold on eternal life; for they which abound in such fruits of righteousnesse, shall abound also in the sure and certain hope of eternal life.

I should now conclude, & forbear to speak any thing of the dead, knowing that to say much in commendation of the dead is sometimes more offen-

offensive than profitable to the living: but that some Scripture examples encourage me hereunto, Act. 9.36,39. Luke *being guided by the spirit of God, makes mention of a certain Disciple at* Joppa *named* Tabitha, *and publisheth it after her death, that she was a woman* full of good works and Almes-deeds which she did; *and tells us of many mourning* Widows, shewing the Coats and Garments which *Dorcas* made while she was with them. *See what ample commendations are given of that good King* Josiah, 2 King 23. 25. like unto him was there no King before him, that turned unto the Lord with all his heart, and with all his Soul, and with all his might, neither after him arose there any like him, *and* Heb 11. *that whole Chapter is an* Encomium *setting forth the commendations of men and women, famous in their generations for manifesting the life of their faith by their works. And in* Matth. 26.7,13. *the Lord Christ takes care that the memorial of that woman that shewed so much respect and good affection to him as to bestow a box of costly Oyntment upon him, should not be buried with her Corpse But wherever the Gospel shall be preached in the whole World, there shall also this that this woman hath done, be told for a memorial of her. However some of his Disciples might censure her rashly, as being too lavish and wastfull, Christ the most absolute pattern of temperance, defendeth this expence in respect of the circumstances, and tells them, that she was so far from being blame-worthy, that the memory of this act of her piety, and good affection to him should live to all ages.*

The best actions of good men and women may be sometimes misconstrued by Christs own Disciples, as we see there; Yet Christ, who knowes the intentions of his people, sets a price on their good works, and defends them, though men misinterpret and condemne them. The memory of ought done for Christ, or any of his, God will not suffer to perish.

This womans Name was Mary, *the sister of* Lazarus and Martha, *as you may see*, Joh. 12.3. *she delighted to sit at Jesus feet and hear his word*, Luk. 10.39. *to whom Christ gives Testimony, that* she had chosen that good part, which shall never be taken from her, verf. 42. *she bestowed much costly ointment upon the feet of Jesus, as well as upon the head, and the house was filled with the odour of the ointment; such another* Mary *was this, so affectionately desirous to sit at Jesus feet, and to heare his word; and so ready to any act of love and*

beneficence to Christ the Head or any of his members, that she made and bestowed much costly oyntment and other precious cordialls even upon the feet of Christ, the poorest and meanest Christians, when in their sicknes, lamenesse, or other infirmityes, she was made acquainted with their conditions. The odour of her sweet Oyntments did not only fill that house where she made them, but the benefit and vertue of them hath been felt to the refreshing of very many in other families of this Countrey, where her memory is and will be honoured. For me to speake much in Commendation of that precious Gentlewoman (the interring of whose Corpse hath occasioned this Concourse of people and solemnity,) would be, but as if I should hold forth a Candle to shew you the sunne, she was such a bright shining light, and the Graces of Gods spirit did so eminently and illustriously sparkle forth in her speeches and behaviour, to the observation of such as had any acquaintance or occasion to converse with her, that the Lord hath caused a great Eclypse, and Darknesse to obscure the glory of that family, and this whole Neighbourhood, in taking her from us; Yea, and much sadnes and heavines to seize upon all our spirits, at our being deprived of so choice a blessing as we enioyed in her. I am confident, the praise and properties of a vertuous woman mentioned by Solomon, Pro. 31. 10, &c. *might as warrantably without flattery, be attributed and applyed to her, as to any Gentlewoman in this whole County, without disparagement to any other.* She was a woman that truely feared the Lord, therefore she shall be praised, verf. 30. *she was very diligent and solicitous about making her Calling and Election sure, and with teares trickling down her cheeks hath she often in private Conference propounded doubts, and desired Resolutions and directions from me tending thereunto, such as lived in that family, or resorted thither, knew her to be very conscionable in observing and sanctifying the Lords day, and provoking others thereunto, calling her servants as well as her children to account what they could remember of the sermons they heard: she began betimes like* Timothies *Mother* Eunice, *and* Solomons *Mother* Bathsheba *to instruct her children in the knowledge of the scriptures, and to drop & instill into her little ones the Principles of Christianity, and to train them up in the way that they should goe; she was not only carefull that duties of Religion might be attended on daily by those of her family, but was also conscionable and frequent in closet-dutyes. She was adorned with a meek and a quiet*

spirit,

ſpirit, which in the ſight of God is of great price. And in her behaviour to her Huſband, her chaſt converſation was coupled with Reverence, Love and Obedience; a true Chriſtian Yoke-fellow, helpfull to him in bearing the yoke of Chriſt, and tenderly regarding the good of his Soul, as well as diſcreetly managing the affaires of the family. She was of a ſweet, winning, courteous, affable diſpoſition to all, very ready to ſuccour and releive any that were poore or ſicke, whoſe wants were made known to her, whether ſtrangers or neighbours: ſhe was ſo farre from placing any confidence in the fleſh, or reſting upon any thing in her ſelf, or her own performances, that though ſhe was in high eſteem among us for her adorning the Goſpell with an holy and unblameable Converſation, yet ſhe was very vile in her own eyes, and groned much under the ſenſe of her own corruptions; her Soul panted ſo earneſtly after Jeſus Chriſt, that ſhe counted all but loſſe and dung that ſhe might win Chriſt, and be found in him. In my laſt conference with her, after the diſcovery of ſome conflicts betwixt faith and doubting, it pleaſed the Lord ſo ſweetly to come in to the releife of her drooping ſpirit, and the quieting and ſatisfying of her Conſcience after ſome muſings, on Mal. 4. 2 that he enabled her to glorify his free Grace, and to ſet her ſeale to his Teſtimony concerning Chriſt, in ſo much that with much vigour and alacrity of ſpirit ſhe expreſſed her Reſolution in theſe words. I am reſolved through Gods Grace to caſt my ſelf into the armes of Jeſus Chriſt, and rely wholly upon him, who, I truſt, will not ſuffer me to periſh. *Indeed that family and this Pariſh was adorned with a very precious Jewell, whiles that we enioyed her, but the Lord judging us all unworthy of her, hath taken her hence to weare in his own boſom in heaven, whereby we are all deprived of a ſingular ſpurre to Piety, and help to Devotion: I ſhall adde no more concerning her, but make one requeſt to you all, that you will not only learn by this ſad warning of our Mortality to be prepared for death, by following after Righteouſneſſe; that you may have hope in your death, and follow her into Glory; but that you will expreſſe your love and reſpect to her ſorrowfull and diſconſolate Yoke fellow, and motherleſſe Children; in praying, that an holy and ſanctified improovement may be made by him of this ſad ſtroke and breach upon him and his family; and that the children may grow in Grace as in years. They being now deprived of any further Prayers or Inſtructions of their mother, let me deſire you to be in travell for them, and labour*

Neben. 1.11.

much in prayer with the Lord, that Christ may be framed in them; and that they may hereafter be blessings to that family and their Countrey, and that this Ancient family of the Morleyes *may continue to be eminent for yielding good Patriots, and men of publike spirits, ready to honour God and serve their Countrey in succeeding Generations.*

FINIS.